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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 18. BOSTON, SATURDAY, MAY 3, 1834. WHOLE NO. 664.

MISCELLANEOUS.

[From the Christian Reformer]

ON UNITARIANS ATTENDING TRINITARIAN WORSHIP.

The practice of attending Trinitarian places of worship by Unitarians, though occasionally alluded to upon your pages, has not lately been particularly noticed there. This is to me a matter of regret. I have long felt it desirable that the attention of Unitarians should be directed to the subject; and have opened many recent numbers of the Reformer hoping to find it taken up by some of your correspondents. That I have hoped for this in vain, must be my apology for requesting a place for the following observations.

If the Father be indeed "the only true God," as Unitarians believe, he alone is the proper object of religious worship; and it cannot, with propriety, be addressed, by them, either to the Son, or to any other being besides the Father, because "Thou shalt worship the Lord thy God, and him only shalt thou serve," and, "Thou shalt not bow down to the likeness of any thing that is in the heavens above, or in the earth beneath, or in the waters under the earth," are among the plainest precepts of scripture; and, "My glory will I not give unto another," is the language of the Deity himself. These specimens of the language of scripture upon this subject are only a few passages, taken from a great number, to the same purpose: they are, however, sufficient to prove that God is the only proper object of religious worship. What then are we to think of those Unitarians who, while believing with Jesus, that the Father is "the only living and true God;" and, with Paul, that "to us there is but one God, the Father," are in the habit of attending Trinitarian places of worship? [I speak not now of occasional, but of habitual attendance.] Their conduct, to say the least, is glaringly inconsistent. It seems to manifest great want of thought, if not total deafness to the voice of duty. On account of it they appear to great disadvantage by the side of the Trinitarian, who thinks the habit of attending Unitarian worship highly improper, though he is far from having equal ground of objection with Unitarians; since, by them, worship is addressed to no Being whom he does not think it right to adore, and since, with regard to the Object of worship, he must think them right as far as they go.

It would be hard, perhaps, to accuse such Unitarians of idolatry, because they talk about mental reservations, and profess to reject the bad while they take the good. But admitting, what must be very difficult to accomplish, what it is hard to suppose possible, unless the attention be altogether withdrawn from the employments of the time and place, that they succeed in their attempts to refrain entirely from accompanying the person who officiates during such parts of the service as they do not approve; still it appears to me, that there can be no true devotion on such occasions. There can be no worshipping the Father in the beauty of holiness, "in spirit and in truth." The circumstances of the case preclude the possibility. The constant vigilance they must use, in order to detect or observe that they may omit what they deem objectionable, is incompatible with it. Their minds cannot, during such jealous watchfulness, be occupied with the perfections of the Object of their adoration, nor with the nature of the petitions they address to him. They may as well think of drinking heartily from a fountain while attempting to discover and remove the noxious insects which infest its waters. They carry with them, to the scene of their devotions, a cause of distraction; and thus take care, before they begin them, that they shall not be advantageous to themselves, to whom heartfelt communion with the Deity would be highly beneficial, nor acceptable to him who requires "sincerity in the inward parts."

The consideration that the religious observances performed by Unitarians in Trinitarian places of worship are unprofitable and unacceptable, is alone sufficient to shew the impropriety of the practice. But it is liable to other weighty objections. If a Unitarian's opinions be openly avowed, such conduct gives those who witness it reason to suppose that he attaches but little importance to his peculiar views. It would be natural for them to say, "If he deemed his opinions valuable, or if he thought they would bear examination, he would not thus seek to divert attention from them; and he would be anxious that they should not be confounded with our own." The impression now noticed would undoubtedly be false; for no man who has formed decidedly religious opinions, especially concerning the person of the Deity and the proper Object of worship, can think it a matter of indifference whether his views or their opposites prevail. But false as it would be, it would not be altogether unfounded; and would be injurious—injurious because it was false, and therefore unjust; and because all who are acquainted with Unitarianism through him, are likely to be careless about what he does not appear to value. He may not think himself an enemy to Unitarianism; because he is not one of its active opponents, but owns his conviction of its truth: neither did French priests think themselves any other than friends of the religion of Jesus Christ; but they, by their misrepresentations and misconduct, exposed it, as he does what he believes to be pure Christianity, to the sneers and attacks of its most powerful adversaries; and though he must wish to see the truth prevail, he cannot expect those who witness his conformity to inquire into the truth of doctrines, the influence of which he resists in order that their opposing sentiments may affect his conduct.

If the sentiments of the Unitarian be unknown, his conduct, notwithstanding his mental reservations, lends support to what he believes to be false. It causes all who assemble with him in the house of prayer, to suppose that he agrees with them in opinion; and every instance of such agreement is a ground of triumph. It leads them to suppose that he who, it may be, is accounted a man of sound judgment, finds in scripture sufficient evidence for the support of the sentiments of the party to which they belong; and so, with the many who are fond of taking their opinions upon trust, it is deemed a proof of their correctness. It gives them reason to suppose that he joins with them in believing Unitarianism to be false, a notion which emboldens them in the language of condemnation, while it increases their attachment to their creed. Perhaps he may modestly think that he is too humble a person to attract notice or to cause such effects. But few men are so insignificant as not to be deemed of importance at some time and in some places; and it may happen that he is causing them in cases entirely unknown to him. The influence of his example is very likely to extend to scenes where he does not suspect that it is felt. By producing these effects he causes beings whom the truth might deliver from spiritual bondage, either to be led to or confirmed in error, and, consequently, increases their liability to all the evils which spring from it.

Another consideration to which the attention of those Unitarians who attend Trinitarian places of worship is invited is, that by doing so they leave those who consistently profess and actively endeavor to disseminate faith in "one God and Father of all, who is above all, and through all, and in all," neglected and deserted. This consideration (if it be desirable to produce such faith) is worthy of their attention, for if such conduct as theirs were to become general, as it might do without any one being censurable, if they are justified in the practice, it would cause all efforts for the promotion of Unitarianism to cease. No circumstance discourages a laborer so much as want of success. He will endure hardships, he will contend with difficulties, he will even despise danger, while he has reason to hope that his exertions will be profitable. Many of the best of men have been seen winning the highest praises in such circumstances. But he will quit the field, he will cease from his labors, when that hope is destroyed, when he discovers them to be useless. Even our blessed Master "did not many miracles,"—ceased from the work of his ministry in some towns, because of the unbelief of their inhabitants. The field then lies uncultivated; and, unless the laborer finds a more promising soil, his powers are unemployed. These are results which all must deplore; yet, in his degree, the Unitarian who attends Trinitarian worship, who may witness them without tracing them to their cause, contributes to their production. Among those whom he neglects, are many who are willing to use various means for the diffusion of their opinions; but they can only be expected to use them perseveringly, where success can be anticipated. It is not likely that they should continue, knowingly, to waste their powers. It is natural that they should withdraw their efforts from the scene where Unitarianism does not make any converts, or where none are made but such as act in all respects as if they were Trinitarians; which, as far as giving them encouragement is concerned, is the same as if there were none at all. I am willing to give to every man who makes any religious professions credit for wishing to see truth prevail over error. They must be much more abandoned than, without sufficient evidence, I can suppose any of my fellow-creatures are, who wish the contrary. They who do so are the worst enemies of mankind, since we know that truth prepares us for realities, while error, by leading us to act in reference to what does not exist, and to anticipate what will not happen, unfits us for the reception of either good or evil, causes the forfeiture of much of the advantage of the former, and the fullest exposure to the disadvantages of the latter. If, then, Unitarians, like other men, wish for the prevalence of truth, it is incumbent upon them to refrain from attending Trinitarian places of worship. To unite with others in addressing religious homage to any being besides the Father, is in them false worship, because "the true worshippers worship the Father in spirit and in truth, and the Father seeketh such to worship him." To appear to unite with such worship must be hypocritical, and is clearly incompatible with profitable devotion; and in doing so, as well as in neglecting Unitarian worship, where they have the opportunity of attending it, they sanction error and discourage truth.

It was once my intention to notice some other excuses urged by Unitarians on such occasions, but the length of this letter induces me to omit any remarks upon them. Indeed, such reasons as, "The church is nearer than the chapel;" "There is a more eloquent preacher, or better music, at the Trinitarian than at the Unitarian place of worship;" "Friends are better pleased by an attendance at the former than at the latter place," besides being such as, if valid in one case, must be valid in others, and would have justified the silence of Jesus and his apostles, and conformity to Heathenism and Popery among martyrs and reformers, are surely too frivolous to influence the conduct of any person who will give them a moment's consideration.

The worship of God is one of our most important duties. The first of all the commandments says, "Thou shalt worship him." By the disciples of Jesus, then, it ought to be performed with the greatest seriousness and solemnity,—with more than can easily be felt by Unitarians while both eye and ear are upon the watch to detect such expressions as, "Holy, blessed and glorious Trinity," "God the Son," "God the Holy Ghost," and the like: and it is incumbent upon them to perform it thus, whether the eye be delighted, the ear gratified, temporal interest be promoted, or "the praise of men," obtained or not.

To increase such seriousness and solemnity, to promote such spiritual worship amongst Unitarians, is the earnest wish of

ALIQUIS.

[From the Presbyterian]

DISSENSIONS IN THE ROMISH CHURCH.

A correspondent of the N. Y. Observer, writing from Bolbec (Lower Seine,) gives information of facts which militate seriously against the *unchangeable unity* of the Romish Church. Among others, the Abbe de la Mennais "whose genius places him in the first rank among the French Catholic clergy," has published sentiments in a religious journal in favor of liberty, which have made sad the hearts of his superiors, and aroused the indignation of his holiness at Rome. In Switzerland also, symptoms of insubordination appear; as may be seen by the following extract:

"While these events are passing in France, a storm is gathering in Catholic Switzerland against the See of Rome. A distinguished professor, Mr *Aloys Fuchs*, who lives at Rapperswyl, in the canton of St. Gall, openly demands a reform in the Catholic church. His opposition to popery, embraces several fundamental points. The following are the principal theses of Professor Fuchs, which have been condemned by the Episcopal chapter of St. Gall: 1st, Christianity does not recognize the difference which popery establishes between the priests and the laity. 2dly, It is essential that the constitution of the Catholic church be purely representative from the highest to the lowest. 3dly, The better part of the clergy should rise, after the sleep of three hundred years, and demand their precious constitutional rights. 4thly, You have made a dictator of our holy father; but the council of Trent exibits in a striking manner the metropolitan system. 5thly, The Catholic church needs an essential reform in worship, liturgy and discipline, for it is a mere skeleton, a mummy. 6thly, Our liturgical language (the Latin language) impairs and mars the worship. 7thly, The forced celibacy of the priests takes from chastity all merit. 8thly, It is unreasonable to call them heretics and revolutionists who demand synods, and who disapprove celibacy, since there are whole bishoprics in the church of Rome (in the East) where the priests are married.

"These eight theses of Mr Aloys Fuchs are bolder than the first theses of Luther; they contain therefore the beginning of a reform, which may have very important results. It is worthy of serious attention that many members of the Romish clergy, in the Catholic cantons of Switzerland, maintain the opinions of the Professor of Rapperswyl. Some priests even carried him solemnly in triumph, after hearing a sermon in which he protested against the errors and abuses of popery. This fact proves that there exists in the mind of these Swiss catholics a deep sense of the need of religious reform. It is true that other members of the clergy, having at their head the bishop of St. Gall, have taken vigorous measures against Mr. Fuchs; they have deposed him from the pastoral office, and have even forbidden him to say mass. But history proves that persecutions are the best means of promoting the reforms demanded by public opinion. Mr Fuchs, in spite of his deposal from office, continues to teach his new doctrine; he attacks popery as he had done before; and he has founded, with other priests of the cantons of St. Gall, Soleure, Lucerne, and Aargau, an *evangelical catholic society*, the design of which is to oppose superstitions of every kind, and to diffuse among the mass of Swiss people the pure light of Christianity.

"The civil magistrates of the Catholic cantons foster, with all their authority, this spirit of religious reform. There is a general movement in Catholic Switzerland. The college of Soleure has been purged of those of its members most imbued with ultra montane principles. In the canton of Aargau, voices have been heard calling energetically for the Synods which the Council of Trent decreed, and which have seldom been convoked. The Catholic inhabitants of the Grisons, though opposed in their plans for the improvement of the instruction in country schools, go forward, without heeding ecclesiastical restrictions. In the canton of Lucerne, the Bible has been publicly distributed, under the very eyes of the Pope's envoy. In a word, all Catholic Switzerland manifests a desire to enter the paths of the Reformation.

"When the news of this religious movement reached Rome, the pope and the cardinals were frightened, thinking, perhaps, they saw the shade of Zwingle or of Calvin coming from the tomb, to snatch from popery the remnant of its disciples and followers in Switzerland. Gregory XVI., some time since spoke of the new schism at the meeting of the college of cardinals, and the latest intelligence is that professor Fuchs has been excommunicated by the Holy See. But what can these rigorous measures avail? Will they be able to stop the march of the human mind which consents no more to the heavy Roman yoke? Catholicism resembles now an old tower, undermined by time and a long siege: in vain the besieged busy themselves to repair the breaches and to strengthen the foundations of the fortress; the stones fall one after another, and nothing will remain but ruins. I am, &c.

G. DE F.

"P. S. I open my letter to communicate to you another fact, which will cause new trouble at Rome. The Emperor of Russia, Nicholas, a schismatic Prince, who entertains little respect for his holiness, has driven from his diocese the bishop of Cracow, Scarkowski. The motives of the autocrat are that this bishop has shown pity to the unhappy Poles, his fellow citizens. This is an unpardonable crime in the eyes of the tyrant of Poland! The bishop has been banished and ordered never to return to his country. We shall see what Pope Gregory XVI. will do with this new case. He has threatened, we know, Don Pedro with excommunication for having deposed some bishops of Portugal; will the holy father show the same courage against Nicholas?

MR UPHAM'S LECTURE.

The Seventh Lecture before the Young men of Salem, on the evidences of Christianity, was delivered on Sunday evening at the Tabernacle Church, by Rev. Mr Upham. The text was from Deut. xxxi 24, 25, and 26.

The object of this lecture was to show by what proof the alleged antiquity of the sacred scriptures can be demonstrated.

After some introductory remarks, the preacher vindicated the claims of *historical* testimony, and showed that it was equally worthy of credit with any other testimony, that in some cases it might actually be better than the evidences of the senses, and that the value of evidence does not depend upon its kind, but upon its character and degree.

The Bible was carried back *to* the dark ages by evidences usually adduced for the purpose, in the form of records, versions, copies, extracts and monuments. It was carried *through* the dark ages by means of the Syrian Churches discovered in India in modern times.

The Council of Nice was proved to have been held, at the time, and under the circumstances, related by christian historians.

The controversies now agitating the christian world were proved to have extended back to an earlier period than the Council of Nice, thus through the jealousy and vigilance of the conflicting sects securing the scriptures from *material* errors or alterations from that time to this.

The opposition between Jews and Christians from the time of Christ to this day, was shown to have operated in such way as to preserve the purity and integrity of both the Old and New Testament Scriptures in every generation and age.

The Old Testament Scriptures (whose unspeakable importance was strongly described) were carried back to their alleged dates by various political and civil changes in the Jewish nation which must have been subsequent to the publication of those scriptures.

The literature of the ancient nations was shown to have borne testimony to the previous existence of the Hebrew Scriptures. The same was proved by traditions, monuments, and customs traced by travellers in all parts of the ancient world.

The last argument adduced was the effect produced upon the ancient nations by the Hebrew Scriptures. A universal expectation was shown to have existed, about the time of the christian era, of the advent of a personage who was to introduce an entire revolution in society, and an overthrow of the whole system of superstition and polytheism. This expectation proved to have originated from the Hebrew prophets, whose anterior date is thus demonstrated.

The lecture was concluded by exhibiting the bearing of the subject upon the prophetical arguments.

Four prophecies were selected, by which it was demonstrated that, as they had been proved to have been published ages upon ages before the events, those who uttered them, the prophets and the Saviour, were *divinely inspired*, and that, as a necessary consequence, the religion which they predicted and he promulgated, was from God, and IS TRUE.

The lecture was concluded by an exhortation to the Young Men.

The audience was very large, and listened with undiminished interest, to the close of the address, which was more than an hour in length.—*Salem Gaz.*

EASTERN MARRIAGE CEREMONY.

The following account of a marriage ceremony is from "Ward's Views of the History of the Hindoos." In almost every particular the ceremony remains unchanged since the days of our Saviour. By a comparison of this with the account of the marriage ceremony recorded in Matth. Chap. xxv. we cannot but perceive how faithful a description our Lord has there given of Oriental manners; nor can we avoid the inference that "none but one familiar with such scenes could have written or described it."

Matt. xxv. 10.—"*And the door was shut.*"

"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of scripture, "Behold, the bridegroom cometh; go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company where he sat a short time, and then went into the house, the door of which was immediately shut and guarded by Sepoys. I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment:—*and the door was shut.*"

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

COMPENDIOUS SERMON.—NO. XXVI.

"Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. v. 11.

By "works of darkness" are to be understood, vicious habits, or sinful actions. Many of these are aptly denominated "works of darkness" as the obscurity and solitude of night afford the safest opportunities for the practice or commission of them. Such are the crimes of assassination, robbery, and other acts of violence. From instinctive fear or shame, many other things shrink from the eye of man, and hide themselves beneath the veil of night. Of the vices indulged in by some, who wear the human form, the Apostle in the words following our text says, "It is a shame even to speak of those things, which are done by them in secret." Finally, we may observe, that all acts of fraud involve in their nature a degree of secrecy, which by a pertinent metaphor, is represented by darkness.

These works of darkness are spoken of as unfruitful, because they always disappoint the hopes of those, who indulge in them. If they produce the semblance of fruit it is all a deceitful show. What was substantial and fair to the eye is no sooner plucked, than it vanishes or crumbles into dust; or, if it reaches the lips and affords a momentary gratification, the sweet is soon converted into wormwood, and the delusive food into a mortal poison.

There are more ways than one, in which we may have "fellowship with the unfruitful works of darkness," or, in other words, participate in the guilt of those, who practice them.

1. There can be no question, that an individual is chargeable with the guilt of any sinful action, so far as he has been the efficient cause of it; and it is the same thing whether his hand has been united with others in the perpetration of it, or by the influence of bribery, persuasion, or advice, he has induced them to perpetrate that, which they would not otherwise have done.

There is a great difference between the fellowship of guilt and the common partnerships of business; a difference which ought to be more observed, than it generally is. When two persons unite in a firm for the purpose of traffic or lucrative business, they divide the labor and care, and the profit or loss; and these are all greater or less, in proportion to the number of the partners. It is not so in the confederacy of guilt. Every one, who is engaged in shedding human blood, is a murderer, whether he act alone, or with two, three, or twenty others. In the view of human law, in the view of common sense, the solitary robber and every member of a gang stand on nearly the same ground before the bar of God and the tribunal of conscience; and, if this be true, the principle admits and requires a more extensive application. It is difficult to say, why the advocate, who prosecutes or defends a writ in a court of law, which, from the account of his client, he has reason to believe unjust, should not be charged with the turpitude and the guilt of that injustice, or why the whole immorality of a partial and oppressive law, or public transaction should not be imputed to every individual member of the assembly, who sustained it by their vote, whether fifty or five hundred. There is no other ground of exculpation, than that frenzy of party or combination, which deprives one of the grand characteristic of man, a rational judgment.

2. We may have "fellowship with the unfruitful works of darkness" by any expression of approbation after they are committed. It is a maxim of law and of common life, that the receiver of stolen property is equally criminal with the thief; and all subsequent applause, yea, every word of justification tends to strengthen the hands of evil doers, and to occasion a repetition of the same offences. On this ground, the recital of obscene or profane anecdotes is to be scrupulously avoided, as also the manifestation of any satisfaction at those slanders, on which too many depend for entertaining conversation. Were all approbation withheld from things of this kind by those, who profess to be governed by principle, we cannot doubt, that calumny and profaneness would be greatly diminished; and consequently those, who smile at such things, however they may abstain from anything farther, have "fellowship with the unfruitful works of darkness." In this connexion we may add, that a citizen, who does what he can to put or keep in office one, whom he sees inclined to abuse it, becomes responsible to God for all the evil, which may ensue.

3. From the very nature of moral good and evil, the indulgence of any vice or sin, so far at least, as it is notorious, makes one responsible for every other transgression. It is an infectious example, tending to poison the whole atmosphere of the

moral world. It proves, that he is not restrained by the love or fear of God from the commission of other offences, since he disregards that divine authority which is the foundation of every moral law. The liar, for instance, can say nothing to discourage theft, nor the profane person to discountenance obscenity, nor the epicure to reform the drunkard.

The apostle exhorts, that we "have no fellowship with the unfruitful works of darkness, but rather reprove them." Virtual reproof may be given in several different ways. It may be express or implied, direct or circuitous.

1. It is sometimes our duty to protest explicitly against the iniquities we see. To a person of good feelings, it is generally a painful duty, and on that account is perhaps more neglected, than almost any other, and especially by those, to whom it chiefly belongs. "It will be of no avail," is the usual plea for the omission; and it must be confessed, that explicit reproof or remonstrance often fails of the object, and sometimes may aggravate the evil it is intended to correct or prevent. In a plurality of instances, however, this may be owing to something injudicious in the time, place, or manner. There is notwithstanding such a thing as a "word in season."

2. We may reprove the works of darkness by letting "our light so shine before others, that they, seeing our good works, may glorify our Father in heaven;" that they may be reclaimed "from the error of their way to the wisdom of the just." When others go wrong, we should be more cautious to go right. The remissness of others should enkindle our zeal for the faithful discharge of our duty; should make us more decided and persevering in what we believe to be right. An unassuming independence and inflexible uprightness will generally be felt more or less by those, who are deaf to the voice of reproof; and they may always be hoped to have a practical influence on those, who are not abandoned to vice and impiety.

3. It is sacredly incumbent on all to withdraw from the society of those, who, in the intercourse of common life, disregard the laws of decency and virtue. The friends of religion should make it distinctly understood, that they will not endure the sight or the hearing of those things, which are repugnant to every pure and noble feeling; that they will form no connexions—that they will break off all existing connexions, which, without necessity, expose them to feelings so painful. In all the permanent associations for business, and still more in the sacred treaty of marriage, every friend of religion should hold this principle inviolate; he should "have no fellowship with the unfruitful works of darkness; but, by an unwavering preference of the wise and the good, he should give them that reproof, which, above almost every thing else, will tend to reform them.

MATHETES.

FOR THE CHRISTIAN REGISTER.

MOTIVES TO BENEFICENT ACTION.

MR EDITOR,—In the notice you were so kind as to take of my Address before the Boston Young Men's Bible Society, you represent me as asking, "Who would risk fortune, honor and life, in defence of his country, if he believed that this life were his all,—that there was nothing beyond to be hoped or enjoyed?" However just the thought implied in this question, it is not mine, and I certainly did not mean to convey such a one in my address.

The appeal here made is to selfishness. The question supposes that no man would sacrifice fortune, honor or life in defence of his country, unless he believed that there was another life in which he could reap a recompence. This may be right, but it is what I do not myself teach. I have a very great abhorrence of whatever borders upon selfishness, and I wish men to ask what is right? what is duty? and be prepared to follow it, undeviatingly and forever, let the consequences be what they may. They should never propose happiness either here or hereafter as the end of our exertions, but always the growth and perfection of mind, the purification of the soul and its exaltation to God. He who makes his own happiness his object, the end of his existence, whether it be happiness on earth, or in heaven, is selfish, has, in my estimation, no conception of true virtue.

I send you the portion of my address to which you probably alluded. "Take away religion, and patriotism is also an unmeaning term, liberty an illusion, justice a forgotten dream. Who if he saw not in man something more than in the animals around him, would sacrifice himself for his country? who would risk life, property and honor, to gain liberty for the beasts that perish? Statesmen and Legislators! who think to make your country great and prosperous without religion, have ye scanned man's whole nature? Have ye learned that country, that liberty, that justice cannot be supported when there are none who can, and who will, sacrifice themselves to maintain them? and where will ye find the power of sacrifice? what is it that nourishes that self-denial, that love of virtue, of country, of liberty, of justice, that would march boldly to the dungeon or the scaffold sooner than abandon either? It is religion, its truths, its hopes, its affections, its sympathies."

The ruling thought in my own mind was not, that a man would not sacrifice himself for his country, unless he could look forward to another life for himself, but that, if you take away the truths which religion discloses, he can see nothing in his fellow man worth sacrificing himself for. To the sceptic man is no longer man; all the dignity and glory of his nature depart, and he dwindles down into a mere animal, with nothing in him deserving love, deserving a sacrifice, more than there is in the beasts that perish. The sceptic can see nothing in his fellow man—nothing, indeed any where, to love. His heart must become cold, his affections withered and dry, and his whole soul, as it were petrified. Thus changed from a human being to an animal, to a plant, to a stone, what power has the sceptic to sacrifice himself for country, liberty or justice. All generosity, all disinterestedness, all sympathy in his heart die, because he can see in his fellow men no worth, no greatness and loveliness to call them forth—not because he cannot hope to be rewarded for loving and serving them.

Religion assures us the soul is immortal, that it is a kindred spirit with the Almighty, that it will live, and may grow in knowledge, in virtue, in purity and loveliness forever. Here opens a new world. That poor miserable being, man, upon whom I looked with contempt, whom I disdained to love, and scorned to assist, becomes a being of infinite grandeur and worth. He has a soul that possesses lofty and deathless energies; he is susceptible of deep feeling, of strong, enduring affection, of free, rich thought, of assimilating himself to God. He is my brother, a child of that same great and good being, I call "my Father." Can I longer look upon him with contempt? can I scorn to be his friend? disdain to love him? No! cannot, I see him *worthy of my love*. My heart sighs and yearns for his good, and I feel that I am able to die with Jesus on the cross to do him good.

Here you will see is an order of ideas foreign to the sceptic; but without this order of ideas, no man can sacrifice himself, or any thing he values, upon the altar of his country. A man to be able to make sacrifices for his fellow beings, must believe in their worth, he must see in them something worthy of the effort he is about to make in their behalf. To induce benevolence, you must show the objects towards which you would have it exercised are deserving it.

I have here touched upon a great truth, which I wish I could see brought out by some one who can do it justice. Proud Oppressor! look at your victim! what is he? a brother, a being of an immortal soul, a being allied to God! Canst thou with this knowledge, still set thy foot upon his neck? Man, go look at thy brother enslaved, enslaved by vice, by crime, by ignorance, or by his fellow man; look at him, see in him a being of immortality, of infinite worth, see a child of God there ruined, canst thou look and see this, and not feel thy soul burn to be his deliverer? This is the point of view I would have taken.

Yours with respect. O. A. B.

FOR THE CHRISTIAN REGISTER.

EXTRACTS FROM THE N. Y. EVANGELIST, AND REMARKS.

A few days since a copy of the N. Y. Evangelist came to me by mail. Who sent it, and why it was sent, I know not. I have looked it over again and again in order to see if there was anything particularly observable in it, or any thing which the sender might think especially interesting to me. But if he had his eye on some particular passage, I am not at all certain that mine has fixed on it also. I shall however, transcribe a few passages from the paper, and make my comments upon them.

"REVIVAL CALENDAR."

"Some of the hopeful converts were Universalists and scoffers. One young man without an apparent motive, in his thoughtless and profane folly, and, as I suppose, by way of a good joke, sent a note like this into a religious meeting—"A mother desires prayers for an unconverted son"—When he had so done, he went to the *card table*. Fervent prayers were offered by the people of God for this impenitent son, but none knew who it might be. After two or three weeks however, this once thoughtless, wicked youth, rose in a religious meeting, a subdued, humble christian, and confessed himself to be the writer of that note, and all the above circumstances!"

REMARKS.

I doubt whether there is anything gained by thus coupling together Universalists and scoffers. There are probably not a few Universalists who would no more think of scoffing at religion than the writer of this letter would.

In the conversion of this "once thoughtless, wicked youth," there is nothing very strange. Many similar cases might be mentioned, where those, who have employed unjustifiable and wicked means to oppose the religious sentiments and observances of others, have at length adopted the same sentiments and observances themselves. Many have visited the Camp Meeting to disturb and to mock, and have come away Methodists. I knew a shrewd man, who, when young, attended a Shaker meeting to have some sport, but before that evening was closed he became a Shaker! The attempt to counteract and overthrow what we deem errors in opinion and practice, by ridicule, violence and outrage, is neither wise, honorable nor often successful. Mormonism flourishes under the rudeness and wrongs of its opposers. Many of those who disapprove of some of the revival operations, and the protracted meetings of the present day, seem to me to express their disapprobation in a very imprudent and improper manner. They have resorted to such expedients to oppose the schemes and measures of the orthodox, as a considerate person might expect, would be fruitless and vain. They have often given occasion for the remark, that it was not orthodoxy alone, but religion also, which excited their displeasure and hostility. While we endeavor to oppose error, bigotry, and enthusiasm, we must be careful to let it be known by our temper, words and actions that we are hearty friends to religion. In some places where protracted meetings have been held, those opposed to them have at the same time had balls. A very objectionable, and unwise expedient, certainly, for stopping delusion and extravagance. I feel anxious about those young persons who are attending protracted meetings; and wish they were under better influences; and I feel no less anxiety about those who are engaged, at such a time especially, in the dance. Jesus Christ tells us to take up our cross and follow him. If our peace be not made with God; if we are still in our sins; if we have not as yet chosen the good part; we had better on such occasions certainly, be out of the ball-room than in it. Let all those who dislike protracted meetings study to prevent their occurrence by becoming earnest, pious and exemplary Christians without such helps.

"As many hopeful converts are from Universalists as from any other class. How God pours contempt upon human doings and claims! It must be a tremendous enigma to the Unitarians there. They cannot reason it down, nor fairly account for it, but by abandoning all their own hopes."

REMARKS.

"As many hopeful converts from Universalists &c." What inferences are we to draw from this? Is Universalism, after all, just as good a preparation for conversion as orthodoxy? Or is God such a Sovereign that he makes no distinction between those who had been seeking to know the truth, and those who had been neglecting it? Or were the orthodox generally converted before this meeting, so that they must look for their converts among other sects? "It must be a tremendous enigma to the Unitarians there." Such things may very possibly be enigmatical to the Unitarians *there*—but there are Unitarians to whom such things appear very plain and intelligible. In various ways the riddle has been expounded to them. "They cannot reason it down"—Reason what down? I may be mistaken. Perhaps the word "enigma" has reference to the special grace and absolute sovereignty of God alluded to above. If it does—it is a tremendous enigma—and they cannot fairly account for it by the light of the Gospel. But whether they can "reason it down" or not they can bring some reasons from the Bible against that doctrine. They believe and rejoice in God's sovereignty, and they believe also that his throne is established in righteousness; that God sustains a perfectly holy and moral character. The doctrine of the divine Sovereignty, as it is sometimes exhibited by Calvinists, makes God, as we understand the term, a *despot* rather than a sovereign.

"By this shall all men know that ye are my disciples, if ye have love one to another."

"When shall we find the ancient way,
Our wondering foes to move;
And force the world around to say,
See how these Christians love?"

This text stands at the head—and this stanza at the foot of an article signed, C. D. in which the writer exhorts Christians of different denominations to union and cooperation in revival efforts and in protracted meetings. In many parts of our country, I believe, the Congregationalists or Presbyterians, the Baptists—the Methodists—the "new measure men," and the Old School have to a considerable degree kept aloof from each other, in their revivals and protracted meetings, orthodox as they might be. This has given occasion to many, no doubt, to think that they were under the influence of a worldly and sectarian spirit. The writer has a number of good sentences which I transcribe. "We know that he (our Father in Heaven) is glorified in the union of his children."—"We would not wish them to be busy bodies, or undertake to regulate church meetings for others."—"Away then with every "Shibboleth" and let all who love the Saviour rally round his cross with UNION and LOVE for their motto; and they will really be, what the famous Grecian phalanx was styled 'invincible.'" "When shall Ephraim no longer envy Judah, nor Judah vex Ephraim. When shall the watchmen on Mount Ephraim cry, Arise ye, and let us go up to Zion; to the mount of the Lord *our* God? When shall such a spirit of union and love pervade every pastor and church of Christ, that they shall no longer hinder that prayer, that 'they all may be one?'"—"*Christian union* and love is the lever that will move a world. Is Christ divided? And shall he be any longer wounded in the house of his friends, by a sectarian, exclusive spirit?" I wish the writer of this article might succeed in promoting a spirit of Christian union and Christian love in the different denominations. If this Spirit generally pervaded the pastors and church of Christ, we might then hope for such a revival of religion as has hitherto been unknown. J. F.

CHRISTIAN REGISTER.

BOSTON, MAY 3, 1834.

THE SALEM CONTROVERSY.

The last Salem Gazette contains, in a supplement, a communication consisting of twelve full columns, in reply to "A Unitarian," and signed by "A Lover of Cudworth and Truth," who is generally understood to be Rev. Mr Cheever of Salem.

From the excited tone and very extraordinary character of the communication, we infer that the writer has felt the force of some of his opponent's remarks. He intimates that this is probably his last communication. We hope, for his own sake, as well as for the honor of Christianity, and of the Christian ministry, that it is so. In this wish we are confident there are but few who will not join us, when they perceive by the following extracts from his last communication, into what a deplorable frame of mind, this writer has brought himself.

"We may learn from this controversy that there is no other way of being faithful to the Unitarians, but by declaring plainly, and on all proper occasions, that they are not, and in Unitarianism cannot be, Christians. When an Evangelical believer meets a Unitarian, but is afraid to tell him plainly that he is an unconverted, lost man, and will always remain so while a Unitarian, the whole influence of all his efforts to bring him to repentance will be paralyzed. To be consistent with the Bible, or our own Christian profession, we must declare plainly that no true Unitarian can by any possibility be a Christian *while a Unitarian*; the two things are as wide asunder as Paganism and Christianity; and the situation of the Unitarians involves perhaps greater danger, and certainly far greater guilt, than that of any heathen people in existence.

"What now shall in justice be said of those ministers who preach thus? Should a set of men conspire to poison the Reservoir, that supplied the inhabitants of a great city with water; to poison it in such a manner as to give a pleasant taste to the water, and yet cause it to fix the seeds of incurable consumption in every person who drinks it: what penal infliction should we say ought to be laid upon these murderers by thousands? And at the great day of Judgment, how in all probability will the great God of the Universe deal with those ministers, who stand at His Reservoir of Eternal Life, and destroy its Life-giving properties; and put into their sermons and books what, under the form of bible truth, is the sure producer of Eternal Death? Paul comes very near to an answer: "*If any man preach any other gospel unto you than that ye have received, let him be accursed.*"

Oh, what an employment is theirs! If a son ask bread, will his father give him a stone? Or if he ask a fish, will he for a fish give him a serpent? In a spiritual sense, this is what they are doing. They take the bread of life, and destroy its Life-giving power; and in place of that living bread which came down from Heaven, you are presented with swine's food, the husks and cruditties of scepticism. Nay, it is the very serpent of infidelity, that if you receive him to your souls, will prove to you THE WORM THAT NEVER DIETH."

We should be quite ashamed of being disturbed at such ravings as these; and we feel too well assured of the substantial christian candor of the mass of Orthodox believers, to doubt their being sufficiently disgusted with such specimens of zeal for their peculiar principles. For ourselves we feel quite as much disposed to compassionate as to reproach the man. If sincere in his declarations he must already be quite as unhappy as even an enemy could wish him. Let us then pity him as an erring brother, and pray for his conversion to a better mind.

CHRISTIAN UNION.

Elder David Millard, a distinguished minister of the Christian denomination, in a letter of January 6th, to the Editor of the Christian Palladium, dated Eaton, Preble Co. Ohio, writes thus;—

In my last, I merely hinted to you the state of certain things in the city of Baltimore. I was informed that there was once a Christian church in that city, numbering about one hundred and sixty members; organized by the late Elder James Dickinson: but by the misconduct of certain men, calling themselves Christian preachers, (especially one, whom I forbear to name,) the flock became scattered, and the chapel which they once occupied, passed into other hands. A preacher by the name of Henshall, who calls himself a *Reformer*, connected with Alexander Campbell, has since organized a church in Baltimore, and several brethren who once belonged to the Christian church, have united with him; among whom is the widow of Elder Dickinson. I was introduced to Mr Henshall, and when he was spoken to, relative to my preaching in the city, he turned from me with a coldness, as I thought, bordering on contempt, although he had a meeting appointed for preaching that evening. Thought I, "Is such the spirit of the Campbell reformation? If so, it will be of but little benefit to the world." I hope that such of our brethren as have united with Mr Henshall, will acquaint themselves with the spirit of the man under whose watch care they have placed themselves. The *Reformers* have heretofore avowed much liberality towards the Christians, and I cannot but hope, that the treatment I met with in Baltimore, is not a fair sample of the spirit of that people.

We regret to notice any symptoms of alienation or distance between members of these two classes of our fellow-christians. We had learnt, with much satisfaction, that the leaders on both sides, were disposed to encourage a friendly intercourse; and we trust, as Mr. Millard suggests, that the instance to the contrary here referred to, is not a true indication of the prevalent state of feeling among them. By union and co-operation, they will be able to effect much in the West, for the cause of liberality, truth and piety. Let those who are disposed to regard their brethren with jealousy and distrust, learn to estimate more highly and more according to their real importance, the great points in which they agree, and to forget their minor differences, and whatever tends to hinder their harmonious cooperation. And would to Heaven, that all who call themselves by the honored name of Christian, would govern themselves by the same rule, and cherish the same forbearing spirit;—would perceive how insignificant are the points in which they differ in comparison with those in which they agree. The followers of Jesus Christ, and especially his ministers, have a great work to perform in the recovery of a thoughtless and sinning world to God, and have certainly no strength to spare, or time to waste in criminations and strife among themselves. Let each, indeed, be fully persuaded in his own mind in regard to Christian truth, and vindicate his faith with a firmness and earnestness which may show his deep sense of its value and saving efficacy; but let it always be done with Christian modesty, meekness and charity; and in contending against error, let it be with persuasive gentleness, with friendly and christian expostulation, and never with criminations or with charges of evil motives and unsanctified hearts.

WHAT ARE OTHER CHRISTIAN DENOMINATIONS DOING?

THE present is a period of great activity in the religious word. The members of almost every sect are earnestly engaged in efforts, not only for disseminating their distinguishing principles but, in a majority of cases, we doubt not, for promoting what they sincerely think to be the highest moral and religious interests of their fellow beings. We intend that our readers shall have an opportunity from time to time, of learning through the Register, more of the operations of other sects—their efforts, their successes, and their failures—that thus they may be prepared to shun the bad, and excited to imitate the good.

Among the various efforts of our Orthodox brethren those relating to Sunday Schools, are by no means the least important. A single paragraph on this subject from a Georgia correspondent of the New York Observer, will convince our readers of this.

The Agents of the Am. S. S. Union have succeeded in establishing large depositories of S. S. books at Augusta, Savannah, Athens, Washington, Macon, and several thousand dollars will be thus invested by friends of the Sunday School cause, in order to prepare the way for establishing Sunday Schools. Every important centre of trade in the State will, in a few weeks, possess a good depository of Sunday S. books, to which the people in the districts around may send and obtain books for their Sunday Schools. This preparatory work of establishing depositories of such books is going on in all the Southern States. Probably near twelve or fifteen thousand dollars will this season be thus invested. These depositories are all owned and paid for by the friends of the Society in the places where they are established. Augusta has one worth $1,000. This place, (Savannah). $500—Macon, near $400, &c.

It is not merely in Georgia, it will be observed, that these efforts are made. The same work is in operation "in all the Southern States;" and probably all over the United States. What a powerful influence must the books thus scattered exert, either for evil or for good! A very large proportion of the subjects of this influence, are probably inattentive, and perhaps indifferent to the religious peculiarities of the books thus disseminated, and would as readily receive books free from as those tinctured with sectarian peculiarities. Have the Unitarian denomination fully considered how wide and how very important and promising a field for moral cultivation lies open, in the unbiassed minds of the rising generation? and can we as individuals or as a body, conscientiously affirm that we have done all in this field, which a deep conviction of the truth, value and saving efficacy of our principles demands?

A TEMPERANCE MAN.

THE Amaranth, published at East Bridgewater in this State, mentions that the venerable Deacon John Whitman of that town was present and voted at an election of town officers on the eighth of April, being *ninety nine years old* on the 28th day of March last—on which day he bottomed two chairs with flags, an employment which he has occasionally been engaged in for several years past.—*Mer. Jour.*

A much respected correspondent referring to the above article, says, It is important that the reason why Deacon Whitman was present, and voted at the above election of town officers, should be known. It was this. A few retailers and others in East Bridgewater, opposed to the progress of the Temperance Reformation, organized an Anti-Temperance party, and made the attempt to carry the election of town officers on that principle. This aroused the old gentleman who has for some years kept himself aloof from the party-contentions of the day, and called him forth to do what he might, even in the hundredth year of his age, for the promotion of the glorious cause of Temperance.

CHINA.—The American Seamen's Chaplain in Canton, Rev. Edwin Stevens, has addressed a letter to a gentleman in New Haven, Conn. from which extracts are given in the Philadelphian. We quote the following.

The prospects of the Chinese were never more encouraging than at this moment; but remember they are only prospects. Yet this is *certain*, that within a month past some thousands of Christian books have been distributed to eager readers in this very provincial city, and to the literary graduates, who were here at the stated examinations. Bridgman's letters will tell you more of it. Another thing;—the Chinese coast is open for the reception not only of trade, but of books and instruction and Christian beneficence in various ways. In many of the places most frequented, opposition was entirely given over. There are from 30 to 58 millions to whom access may thus be had. There is absolutely nothing to prevent it; and I doubt whether the Emperor can possibly prevent it, if he were strongly disposed to do so. Gutzlaff to-day leaves us for his *fifth* voyage up the coast; and he not only considers that point as settled, but looks forward to the establishment of a mission somewhere there, in connection with a medical dispensary perhaps. And he has other plans, really great, but perhaps not wholly impracticable.

MISSION TO CHINA.—Rev. Herman Rottger, one of five Missionaries who have been appointed to the Moluccas, has resolved to engage in a mission to China. In a letter of July 6th after speaking of Mr Gutzlaff's voyage up the coast, he says, "I also am on fire to enter the combat against the empire of darkness, where the prince of this world holds his seat in China. And I desire and hope that my fire may not cool from the length of time which will elapse before I reach the celestial empire."

INSTALLATION AT DUXBURY.—Rev. Josiah Moore, recently of Athol, has received a unanimous invitation to become the pastor of the Congregational Society in Duxbury. The invitation has been accepted, and the Installation will take place on Wednesday, the 14th instant; sermon by Rev. Bernard Whitman of Waltham.

INSTALLATION AT CANTON.—An unanimous invitation has been received and accepted by Rev. O. A. Brownson, of Walpole, N. H. to become the pastor of the Congregational Society in Canton. The Installation will take place on the 14th instant; sermon by Rev. George Ripley, of this city.

OBITUARY.

Died in Burlington, Vt. on the 17th inst. Col. Nathan Rice, in the 81st year of his age; for many years an inhabitant of Hingham, and still remembered with peculiar affection by his former neighbors and acquaintances.

Col. Rice was a native of Sturbridge, in the county of Worcester, and his father was the minister of that town. He was graduated at Harvard college in 1773. In the commencement of the revolution, his ardent feelings of patriotism led him to abandon the study of law in the office of John Adams, and to devote himself to arms; sharing the dangers of the field with Gen. Lincoln, La Fayette, and other distinguished heroes and patriots.

On the return of peace, Col. Rice took up his residence in Hingham; with the exception of the time in which he commanded the troops in Oxford, he continued till the year 1811, much esteemed and respected, and often employed in the most important offices, at the disposal of his fellow townsmen. About twenty three years since, he removed to Burlington, where he continued till the time of his death.

As many of our readers will testify, Col. Rice was respectable for his intellectual powers, for the acuteness of his discernment, and the extent of his information; but he was much more distinguished for those engaging manners, and those generous affections, which impart vital warmth to society. He was a gentleman of the old school; always courteous, and never expressing more than he felt, or more than he was ready to carry into effect. His urbanity made his house the stranger's home. Scarcely a day was required for the domestication of those who partook of his hospitality. He was a rare instance of that enlargement and versatility of feeling, which opens the bosom to new friends, without closing it to old ones. It cost him many a painful regret to remove so far, as he did, from the place and the society in which

he had passed many happy years; but he had a great facility in accommodating himself to time and place. He had that in him which enabled him to find the elements of happiness every where. Wherever he went he made friends; and though he never forgot those whom he left, he could not help enjoying the society of those who were ready to meet him in the communion of generous hearts.

Those ardent feelings, which manifested themselves in every look and motion, which were readily excited by the joys or the sorrows of fellow creatures, were not devoted to man alone. They had, as we may believe, a higher object. They breathed in the devout prayer and responded to every genuine tone of the sacred song. They secured attention to the words of the preacher of righteousness, and made the altar of God a place of joyful and habitual resort. Col. R. enjoyed a good old age. Between seventy and eighty, he made many visits from Burlington to his friends in Boston and Hingham, and generally his health was improved by the journies. On his eightieth birthday, the writer of this sketch had the happiness of meeting him in a very cheerful state of mind, satisfied with life, and waiting his summons to another and a better world; to that rest, which in the humble faith of a Christian, he hoped to enjoy with the people of God.—*Hingham Gaz.*

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, April, 14th. a message was received from the President of the United States in which he stated in substance that "it was not his intention," in his protest, "to deny the power and right of the Legislative Department to provide by law for the custody, safe keeping, and disposition of the public money and property of the United States." Mr Poindexter moved that the message be not received. After considerable debate he modified his motion that the protest be not received, by substituting a motion to adopt the following resolutions.

"*Resolved*, That the President, in transmitting the paper which he did to the Senate, on the 17th instant, which he requested to be placed on its Journals, as an Executive Protest, against a Resolution passed by the Senate, made a communication not authorized by the Constitution, nor warranted by that mutual interchange of communications which the discharge of official duties render necessary and proper between the Legislative Departments of the Government.

"*Resolved*, That the President, in the paper above referred to, assumes powers in relation to the Senate not authorized by the Constitution, and calculated, in its consequences, to destroy that harmony which ought to exist between the coordinate Departments of the General Government; to interfere with the Senate in the discharge of its duties; to degrade it in the public opinion; and finally, to destroy its independence, by subjecting its rights and duties to the determination and control of the Chief Magistrate.

"*Resolved*, That the communication of a paper of such a character, with the declarations that accompanied it, is a plain, an open breach of the constitutional rights and privileges of the Senate, and that it cannot be received by the body, without a surrender of the just powers confided to it by the Constitution, in trust, to secure the liberty, and promote the prosperity of these States, and which the members are bound to maintain under the sacred obligations of an oath.

"*Resolved, therefore*, That the paper be not received by the Senate."

A discussion of some warmth ensued, but before any decision was made the Senate adjourned.

In the House of Representatives, a motion of Mr Evans of Me. was considered, to the effect that a memorial presented by him on the preceding Monday should be referred to the Committee of Ways and Means, with instructions to report resolutions, declaring the insufficiency of the reasons given for the removal of the deposites, and the necessity of a Bank. Mr Wise offered the resolutions, which he had twice previously offered, as an amendment to the instructions proposed by Mr Evans. The Chair decided that they could not be thus offered, but Mr Evans consented to receive them as a modification of his proposition. Mr Peyton offered, by way of substitute, the resolutions which he had twice before presented. Mr Evans withdrew the resolutions which he had adopted from Mr Wise, and moved to postpone the consideration of the subject. Mr Fillmore moved to lay the memorial and the proposed instructions on the table. This motion was adopted, yeas 107, nays 91, and the House adjourned.

In the Senate, on Tuesday, the annual commercial statements from the Treasury Department were communicated by the Chair.

Mr Webster called up the subject of the Albany memorial, and presented a roll containing 1485 names belonging to that memorial, and which were accidentally omitted when the memorial was handed to him.

Mr Webster presented a memorial from Adams, Berkshire Co. Mass. and accompanied it with some remarks. Mr Calhoun presented a memorial from 235 Polish patriots, asking permission to settle on some portion of the public lands. The resolutions of Mr Poindexter were next considered. No decision was made before the Senate adjourned.

In the House of Representatives, the principal business transacted was a debate on the appropriation bill, without coming to any decision.

In the Senate, on Wednesday, after the presentation of some private petitions the Senate proceeded to the consideration of the appeal from the decision of the Chair, that Mr Forsyth's amendments to Mr Poindexter's resolutions (in which the Protest of the President was embodied) were in order.

The question being taken the decision was reversed, and the amendment of Mr Forsyth declared to be out of order, by the following vote.

YEAS—Messrs Benton, Black, Forsyth, Grundy, Hill, Kane, King, of Ala., King, of Ga., Linn, M'Kean, Morris, Robinson, Shepley, Tipton, White, Wilkins, Wright—17.

NAYS—Messrs Bell, Bibb, Calhoun, Chambers, Clay, Clayton, Ewing, Frelinghuysen, Hendricks, Kent, Leigh, Mangum, Moore, Poindexter, Prentiss, Preston, Robbins, Sillsbee, Smith, Southard, Sprague, Swift, Tomlinson, Tyler, Waggaman, Webster,—26.

Mr Forsyth moved that the question be taken on the resolutions separately. Mr Clay moved to amend the resolutions of Mr Poindexter, by striking out all after the word *Resolved*, and inserting the following:

Resolved, That the Protest communicated to the Senate on the 10th instant, by the President of the United States, asserts powers as belonging to the President, which are inconsistent with the just authority of the two Houses of Congress, and inconsistent with the Constitution of the United States.

Resolved, That while the Senate is, and ever will be, ready to receive from the President all such messages and communications as the Constitution and laws and the usual course of business authorize him to transmit to it, yet it cannot recognize any right in him to make a formal protest against votes and proceedings of the Senate, declaring such votes and proceedings to be illegal and unconstitutional, and requesting the Senate to enter such Protest on its Journals.

Resolved, That the aforesaid Protest is a breach of the privileges of the Senate, and that it be not entered on the Journal.

Mr Bibb said, that when the amendment should be taken up, he should move to amend it, by striking out all after the words "President of the United States," and inserting the words "be not received." Mr Poindexter expressed his willingness to accept the modification, and the Senate adjourned.

In the House of Representatives. Mr J. Q. Adams moved that the Journal of the preceding day be so amended, as to show the fact, that the House had twice gone into the Committee of the Whole on the appropriation bill, and had risen for want of a quorum. After a short discussion between Mr Adams, Mr Polk, and the chair, Mr Boon moved to lay the amendment on the table. The motion was carried, ayes 100, nays 89. Mr Adams then moved to amend the same Journal, so as to show, that he had moved a call of the House, and the temporary occupant of the chair, (Mr Speight) had refused to put the motion, upon which Mr A. appealed, but the motion was not entertained by the Speaker, who left the chair, which was resumed by the chairman of the Committee of the Whole. A motion to lay this amendment on the table was rejected, 95 to 94, but was subsequently adopted, yeas 98 nays 90.

In the Senate on Thursday, Mr Webster presented a memorial from Union Co. Penn. in favor of the restoration of the deposites. Mr Robbins presented a memorial of a similar character from Providence, R. I.—The special order was next considered, the question being on the amendment proposed by Mr Bibb. Mr Kane spoke at length in vindication of the Protest; and when he concluded, the Senate went into the consideration of executive business.

In the House of Representatives, after several bills had been reported, the resolution of Mr Mardis was taken up, and opposed by Mr McKennan. The General Appropriation bill was considered in Committee of the Whole, until the hour of adjournment.

In the Senate, on Friday Mr Webster presented a memorial from 3000 citizens of Ontario Co. N. Y. against the removal of the deposites. After the presentation of some other memorials, the Senate proceeded to consider the modified resolutions of Mr Poindexter, the question being on the amendment of Mr Bibb. Mr Bibb supported his amendment in a speech, which was not concluded when the Senate adjourned to Monday.

In the House of Representatives, the Committee on Invalid Pensions made a report against the expediency of repealing the law, which requires two witnesses to establish a claim to a pension for wounds received in the Revolutionary War.—Mr Duncan of Ill. obtained leave to lay on the table a bill to modify and extend the charter of the Bank, which he proposes to offer as an amendment to the bill recently reported by the Committee of Ways and Means, relative to the deposite banks. The General Appropriation Bill was then considered in Committee of the Whole, until the hour of adjournment.

The Senate did not sit on Saturday.

In the House of Representatives, Mr Boon moved a suspension of the rule, in order to introduce his resolution for the adjournment of Congress, after the 31st of May; but the motion was rejected, 91 to 57, two thirds being required. A motion, made by Mr Polk, to suspend the rules in order to take up the appropriation bill, was also rejected, 92 to 60. The House went into Committee of the Whole on the bill for the Compensation of Mrs Decatur, which was amended and reported, and the House adjourned.

GENERAL INTELLIGENCE.

Election in Connecticut. No choice of Governor has been made by the people in Connecticut. The National Republican candidate, Samuel A. Foot, wanted 68 votes to ensure his election. There is no doubt that he will be chosen by the Legislature, as a very large majority of the members, are believed to agree with him in political sentiments.

Election in Rhode Island. Governor Francis has been re-elected by a majority of 153 votes. There have been some changes in the House of Representatives favorable to the National Republican party.

Virginia Election.—The National Intelligencer gives returns of the election of members of the House of Delegates from 50 counties. They are as follows: against the administration 50, in favor 26 The Intelligencer, gives the following view of the general result.

There is no longer any doubt that the Election in the whole State of Virginia has gone, or will go, (the last counties vote on Monday) against the Administration in its late measures. The odds against the Administration, in the State Legislature will, from what we hear, be at least as two to one.

Heads of Departments.—In the late Protest of the President of the U. S. to the Senate, he used the expression "*my* Secretaries," in allusion to the Heads of Departments. Mr Webster, in some remarks in the Senate refers to this extraordinary expression in the following manner.

Sir, it is not without some color of reason that the President, in this paper, speaks of the Heads of Departments as *his* Secretaries. One half of them have never been confirmed by the Senate Three of them, usually called members of the Cabinet, being one half the whole, were appointed last year, in the recess of Congress, and now, when we are near the end of the fifth month of the session, their appointments have not been sent to the Senate for confirmation This is a thing before altogether unheard of. I hesitate not to say, that this course is derogatory to the rights of the Senate and inconsistent with the intent and spirit of the Constitution It is altogether without precedent. Other Presidents have felt it their duty, when they have made appointments in the recess, to send them to the Senate immediately upon its assembling. Usually such nominations come to us the first ten or twelve days of the session It has rarely happened that they have been delayed as long as a month But near five months have now elapsed, and yet these nominations are not sent to us.

The Locusts.—There is no longer any doubt, that these singular insects are to make their usual periodical appearance the present season. They are already easily to be found, at the depth of about six or seven inches, in gardens, and especially in orchards, under old trees. By skimming off the surface of the earth, thousands of holes are percentible where they have been penetrating to the surface, in order, we presume, that their rising may not be obstructed.

The president of the Girard Bank has made an arrangement with the Secretary of the Treasury by which that institution terminates its connexion with the treasury. The deposites will be given up by the first of July.

An Insurance Company has been established at Havana, the first institution of the kind in that place.

John H. Eaton has been appointed by the President of the United States, with the advice and consent of the Senate, to be Governor of the Territory of Florida, to succeed Governor Duval, whose term of service has expired.

Texas Emigratory Society.—A company of over one hundred persons, composed of farmers, mechanics, physicians, &c. (al cold water men) are to sail from this port for Texas, on the last of May, to establish a colony in that country.—*N. Y. Com. Adv.*

New-England Institution for the Blind.—A very interesting account of the condition of this institution for the past year, is to be found in a report of its trustees, which has been recently published. In addition to the resources which this charity had derived from the liberality, so remarkably exhibited in this city and other places, and to the annual appropriation of $6000 made by our Legislature, the Legislature of Connecticut has appropriated $1000 per annum for twelve years, that of Vermont $1200 per annum for ten years; and that of New Hampshire of $500, together with a temporary appropriation, to be expended in the education of blind children for their respective States. In September last, the residence, provided by the munificence of Hon T. H. Perkins, was first occupied as an Asylum Since that period, several pupils have been admitted, until the present number of its inmates is thirty-four; twenty-four of these are from Massachusetts, four from New Hampshire two from Connecticut, one from New York, one from Ohio, and one from Virginia; and many more are expected. The report contains much valuable information relative to the occupations of the pupils, and the mode pursued in their instruction, to which we shall endeavour on some future occasion to recur, with a complimentary notice of the earnest and successful labors of Dr Howe, the Director of the Institution, and those of Mr Trencheri, the principal teacher.

Steam Engine Law.—An act designed to prevent the accidents arising from the explosion of the boilers of Steamboats, was passed by the Legislature of Louisiana at their late session. It provides for the appointment of an engineer at New Orleans, who is to test the strength of the boilers of boats plying within the waters of the State, once in three months, by hydraulic pressure, and to furnish each boat with a certificate, specifying the weight of steam which it may securely carry. In the event of an accident occurring on board a boat, unprovided with such certificate, no claim for freight or insurance is to be recovered, the owners of the boat are to be responsible to the shipper, to the full amount or the damage sustained by the latter, and the captain is to be subject to a fine, not less than $500, nor more than $2,000, and to imprisonment for a term not less than three months, nor more than three years. If the accident be attended with loss of life, the captain may be adjudged guilty of manslaughter Similar penalties are provided in case of accident arising from overloading, racing, carrying more steam than the certificate allows, or carrying gunpowder, without posting written notice of the fact in three conspicuous places in the boat. Shippers of gunpowder are to be subject to a fine of $200, unless notice of the fact be given to the master, are to be held liable for all damages, and are to be adjudged guilty of manslaughter, in case of loss of life. A descending boat is required to shut off its steam at the distance of a mile from an ascending one, and the responsibility, in case of collision, is to rest upon the former.—*Bost. Pat.*

Steamboat Burned—It is with regret we announce the loss of the new steamboat Protector, by fire, on Monday night last. She was on her return to this city from the first trip she had ever made up the Alabama river. No lives were lost as we have learned, though the darkness of the night, it being near ten o'clock, and the rapidity with which the flames spread, prevented the passengers from saving even their clothes and baggage entire, in the hurry of their flight. The boat was valued at $20,000, as she was not insured, is now a total loss to the owners. About 200 bales of cotton, and some freight were destroyed.—*Mobile Adv. Apr.* 14

We quote the following documents from a Philadelphia paper.

Washington, April 7, 1834.

Gentlemen—In reply to your note of this evening expressing a wish to present to me the views of the Select and Common Councils of Philadelphia, in relation to the propriety of re-chartering the Bank of the United States, and restoring to it the deposites of public money, I have to observe that it will give me pleasure to see you as individuals, but not for the purpose of discussing these subjects, at any time to-morrow between ten and twelve o'clock.

Whatever you may please to communicate, as a committee, if made in writing, will be cheerfully received and considered. For reasons which have been made public, I hold no communication with committees on such subjects that are not made in writing.

I am, very respectfully, your obedient serv't.

ANDREW JACKSON.

Messrs. R. M. Houston, George S. Schott, and others, committee on behalf of the Select and Common Councils of Philadelphia.

On the same evening the committee returned the following reply:

To the President of the United States;

Sir,—We respectfully acknowledge the receipt of your note, in reply to our communication of this evening, and duly appreciate your invitation to see us "as individuals"

Under any other circumstances, we should have given respectful attention to this invitation. But not having come to this city "as individuals," but as a committee from the Select and Common Councils of the city of Philadelphia, if we are not permitted to appear in that character, and "to discuss" those matters of deep interest to our constituents which caused us to be sent here, we feel constrained, by a sense of what is due to them, not to appear in any other.

R. M. HOUSTON,
GEORGE S SCHOTT,
JOS. B. SMITH,
JOSHUA LIPPINCOTT,
JOHN P. WETHERILL.

Washington, April 7, 1834.

DUDLEIAN LECTURE.—We understand that the annual Dudleian Lecture in Harvard University will be delivered on Wednesday the 14th May, at 4 o'clock P. M. by the Rev. Mr Lamson of Dedham. The subject is Congregational Ordination.

MARRIAGES.

In this city, Hon. George M. Phelps, Counsellor at Law, of Newchester, N. H. to Miss Lydia Thurston, of this city, Mr Joseph Wyeth to Miss Emeline Jones; Mr Shurbern Marston to Miss Ann Bickford; Mr Thomas M. J. Cargill to Miss Leonora M French; by Rev Mr Parkman, Mr Henry U. Dodge to Miss Eliza Ann Jones; At King's Chapel, on Wednesday morning, by the Rev. Mr Barrett, Mr William G Merill of Cape de Verds, to Miss Louisa Pindar, of this city.

In Brighton, on Wednesday evening last, by Rev. Daniel Austin, Mr Samuel Bigelow to Miss Ann Jane Brooks, eldest daughter of Samuel Brocks, Esq.

In Watertown, on Thursday Evening by Rev. Mr Francis, Mr William Sherman to Miss Mary Ann Daughter of A. Livermore Esq.; Mr Wm. Brigham, merchant, to Miss Adeline Cole, daughter of Thaddeus Cole, Esq.

In Northampton, Mr Theodore Bridgman of Hantsburg, Ohio, to Miss Louisa Field of Norwich.

In Leicester, Mr Alonzo White to Miss Elizabeth L. Davis.

In Marlborough, Mr Charles Phelps to Miss Mary R. Wilson.

DEATHS.

In this city, on Friday morning, William Prentiss, Esq. recently of Baltimore, and son of the late Thomas Prentiss, D. D. of Medfield, aged 29; on Sunday, Miss Abigail daughter of the late Jeremiah Gore, aged 49; Mr Matthias Crocker, aged 64; Mrs Catharine R Goodwin, 84, widow of the late Deacon David Goodwin, of Charlestown; Mrs Mary, widow of the late Mr Israel Low, 74; Mr George Littlefield, a citizen of London, after a lingering sickness 35.

In Woburn, Mrs Hannah, wife of Col. Leonard Thompson, 44.

In Berlin, Vt., Mr Abraham Townsend, aged 82; he was actively engaged at Bunker Hill, and served in other battles.

In New York, on Wednesday last week, of scarlet fever, Thomas, only son of Mr Thomas Tileston, merchant, aged 4.

In Newburgh, Me 15th inst. Mrs Eliza W. wife of Mr Otis I Bussey.

In Bangor, Me. 6th inst. Mrs Nancy B. wife of Mark L. Hill, Jr. 23.

In New York, Eleanor Elizabeth, wife of Edward Delafield, M. D. and daughter of Thomas Langdon Elwyn, Esq. late of Portsmouth, N. H.

In New York, Mr John F. Hooper of Marblehead, 24.

In Montreal, 19th inst. Charles Bancroft, Esq. partner of the late Hon. Horatio Gates, who died on the 11th inst.

SUNDAY SCHOOL LIBRARIES.

THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher,, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.

May 3. RUSSELL ODIORNE & Co.

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March 1834. containing a Sermon by Rev J. B. Fox, of Newburyport entitled "The use of Life."

NOTICE.

The publisher of the Liberal Preacher has made arrangements, which he hopes will enable him to present to the readers of this work a succession of discourses suited to build up the spiritual life in the soul. Adopting the principle expressed in the motto which is prefixed to the publication, that its object should be, not so much to expound as to apply truth, not to state or defend articles of faith so much as to urge believers to "adorn the doctrine of God our Saviour in all things," the editor will make it his aim to procure sermons that shall give serious and spiritual views of character,—shall press the great doctrine and sanctions of the gospel upon the conscience, and exhibit religion in its influences and efficacy as "the power of God" to reform, to sanctify and to bless "the whole man.' Endeavoring to adhere rigidly to this principle, while he follows the general plan that has been pursued in the conduct of the work in former years, he believes that he shall meet the wishes and wants of the subscribers. Feb 1

DAUGHTER'S OWN BOOK; new edition. This edition is very materially improved. It now forms a very neat volume of 24mo size, bound in a tasteful style, and is sold at a reduced price. There is no book published that is better adapted for a present to a daughter or sister. There is surely no judicious American parent who would not rejoice in the possession of this unpretending work, not merely as a lesson of wisdom to a beloved daughter on entering the unattempted trials of life, but as an invaluable monitor to the dull ear.

The Daughter's Own Book is a work that we can most sincerely recommend to the perusal of every parent and every daughter in our country; and it is our earnest hope and belief, that it will produce a salutary influence upon the rising generation

Orders from the trade, and the patronage of the public generally, are solicited by LILLY, WAIT & CO. publishers, 121 Washington street.

NEW ENGLAND MAGAZINE FOR MAY.

JUST published by J. T. Buckingham, the New England Magazine for May.

CONTENTS.

Observations relative to the Execution of Major Andre.
Moral Novels.
Sketch of a Voyage to Labrador, Newfoundland, &c.
The Slain Officer.
Poets and property.
Changes.
Autobiography of Matthew Carey. Letters XIV. XV. XVI.
My first Dining out.
Suicide Pond.
Black Hawk.
The Introductory Discourse and the Lectures delivered before the American Institute of Instruction, in Boston, August, 1833.
The Library of American Biography. Conducted by Jared Sparks. Vol. I
The Treasury of Knowledge and Library of reference. Parts IV. V. and VI.
Our File.
Politics and Statistics.

HISTORICAL PARALLELS,

A NEAT 18mo volume, gives a great variety of events in history which took place at the same time.

History of Insects, three volumes illustrated by several hundred engravings, the most complete history extant, from the most authentic sources.

History of French Revolutions of 1789 and 1830, giving a correct and condensed account of those great events, with maps and engravings, in 2 volumes.

History of the New Zealanders, prepared under the special direction of the London Society for the Diffusion of Useful Knowledge, with numerous illustrative engravings.

Published by LILLY, WAIT & CO.
May 3. 121 Washington st.

WARE'S SUNDAY LIBRARY. Vol. 3 comprises the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

THE WORTHY SON OF HARVARD COLLEGE.

A Sermon preached in the chapel of that Institution, on Lord's day afternoon, March 23, 1834. By John G. Palfrey, A. M. Professor of Biblical Literature. Just published and for sale by RUSSELL, ODIORNE & Co. May 3.

REES' CYCLOPEDIA.

FOR sale, a complete set of this invaluable work, (of which it is now difficult to get perfect copies) in fine order, for sale at a moderate price by RUSSELL, ODIORNE & Co. May 3.

NEW STANDARD BOOKS.

JUST received and for sale by RUSSELL, ODIORNE & Co. 134 Washington street, Boston.

John Milton his life and times, and religious and political opinions; with an appendix, containing animadversions upon Dr Johnson's Life of Milton.

The poetical works of John Milton; with notes and a life of the author. By John Mitford. 2 vols. 8vo. Splendid Boston edition.

Isaiah; a new translation, with a preliminary dissertation, and notes critical, philological, and explanatory. By Robert Lowth, D. D. From the tenth English edition, corrected and revised.

Natural history of enthusiasm.

Fanaticism: by the author of the natural history of enthusiasm.

Saturday Evening: by the author of the natural history of enthusiasm

Watson's body of practical divinity, just published.

Taylor's Life of Christ.

Worcester on the atonement.

Worcester's last thoughts on important subjects.

Norton's statement of reasons for not believing the doctrine of Trinitarians.

Whitman's Letters to Universalists.

Ware's Sunday Library.

Frothingham's shade of the past.

Paley's complete works, 6 vols. 8vo.

Locke on St Paul's Epistles.

Pierce's history of Harvard College.

Ware on the Formation of the Christian character.

The Unitarian; published monthly at $2 per annum, all the new works of the day received as soon as published, and furnished on the most liberal terms.

May 3.

THE MARRIAGE PRESENT.

THE Marriage Present. "*Her husband is known in the gates when he sitteth among the elders of the land.*" This day Published by J. DOWE, 130 Washington Street. 6t April 12.

MILTON ACADEMY.

THE Spring term of this Institution will commence April the 7th inst. and continue twelve weeks. In this Institution will be taught all the studies preparatory to admission into any of our colleges, the higher branches of Mathematics, Belles Lettres, and the principles of Natural Law. Instruction will also be given, in the French, Spanish, and Italian Languages, and the ornamental branches, Music, Painting, and Drawing. An additional building, connected with the Academy and the house occupied by the preceptor, is now erecting, and will be completed in a few days. The said building is fitted for a boarding house and particularly intended for the accommodation of those parents who may wish to place their children in the family of the preceptor. Miss Davenport, who will board with the preceptor, will take charge of the female department, and have the general management of the same. Great attention will be bestowed upon the morals, manners and health of the pupils. Terms $5 per quarter for all branches. except the modern languages, Painting, and Music upon the piano forte. For these, there will be the additional charge of $3 per quarter. with the exception of the last, which will be $5; Board with the preceptor $2 per week. Pupils received at any time during the term.

THOMAS SNOW, Principal.
MISS DAVENPORT, Preceptress.
Milton April 4th, 1834.

B. H. GREENE, 124 Washington street, has now in press and will shortly publish a work written during hours of sickness, entitled

"May the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."—Psalm xix 14.

Also in Press. a volume of Sermons by the late Rev. E. S. Goodwin of Sandwich Mass.

Also, Allen's Questions on the *Acts.*

☞ Sunday School Libraries supplied on very reasonable terms. is3t april 19

HARRIET MARTINEAU.

CLAPP & BROADERS, No. 11 School street, have for sale a few beautifully Lithographed Heads of this distinguished writer. Proof Impressions on India paper. april 19

BIBLICAL REPERTORY.

THE Biblical Repertory is puplished quarterly in Philadelphia, by RUSSELL & MARTIEN, in January, April, July, and October, at Three Dollars per annum, payable in advance.

AGENTS.

Baltimore J. W Tilyard.
Boston Mass. Messrs. Crocker & Brewster, Booksellers.
New York, J. P. Haven, Bookseller, and S. Brown Office of the Seamen's Friend, 82 Nassau Street.
Albany, N Y. W. C. Little, Bookseller.
Princeton N. J. James Clark, and A. W. Bradford, at the Seminary.
New Brunswick, N. J. Rev. J. H. Jones.
Pitsburgh, Pa. John I. Kay & Co. Booksellers.
Union Seminary, Prince Edward county Va. The Librarian.
Natchez, Miss. Rev. Benjamin Chase.

A CARD.

THE Subscriber would respectfully inform clergymen and others interested in the purchasing of Books for Juvenile Libraries, that he has just issued a complete Catalogue of such Books and Manuals as are most approved for the Juvenile Libraries and Sunday Schools of Liberal Parishes, to which is added a list of valuable Theological and Miscellaneous works for public and private Libraries.

☞ Orders for books of this description will be executed at a great reduction from former prices.

L. C. BOWLES, Agent,
141 Washington st. opposite the Old South.
april 19 1stf

EDINBURGH REVIEW, NO CXVIII.

THIS day published by LILLY WAIT & Co. 121 Washington Street

CONTENTS.

Art. I. 1. An Enquiry into the Expediency of the existing Restrictions on the Importation of Foreign Corn. By John Barton, Esq. 2. Report from the Select Committee on Agriculture, with Minutes of Evidence.

II. A Rhymed Plea for Tolerance, in Two Dialogues; with a Prefatory Dialogue.

III. Historical Memoirs of the House of Russell, from the Time of the Norman Conquest. With a Preliminary Volume on the first race of Ancestry whence the House of Russell had its orgin. By J. H. Wiffen, M. R. S. L.

IV. 1. Du Systeme Penitentiare aux Etast Unis, et de son application en France; suivi d'une Appenuice sur les Colonies Penales, et de Notes statisques. Par MM. G. de Beaumont et A. de Tocqueville. 2. Thoughts on Secondary Punishments, in a Letter to Earl Grey. By Richard Whately, D. D. Archbishop of Dublin. 3. Reports from the Select Committee on Secondary Punishments, together with the Minutes of Evidence, and an Appendix of Papers.

V. Travels and Reserches in Caffraria: describing the Character, Customs, and Moral Condition, of the Tribes inhabiting that portion of Southern Africa: With historical and topographical Remarks, illustrative of the State and Prospects of the British Settlement on its Borders, the Introduction of Christianity, and the Progress of Civilisation. By Stephen Kay, Corresponding Member of the South African Institution.

VI. Considerations on the Law of Libel as relating to Publications on the subject of Religion. By John Search.

VII. Memoirs of the Court of Charles I. By Lucy Aikin.

VIII. Astronomy and General Physics considered with reference to Natural Theology. By the Rev. William Whewell, M. A. Fellow and Tutor of Trinity College, Cambridge.

IX. 1 A Protest against 'The Reform Ministry and the Reformed Parliament.' By an Opposition Member. 2. A Refutation of the Calumnies against the Lord Chancellor in the last Number of the 'Quarterly Review;' in an Article on 'The Reform Ministry and the Reformed Parliament.'

X. 1. Report delivered to the Committee in aid of Corporate Reform, November 8th, 1833; containing a statement of some of the evils and abuses existing in the Corporation, and in the Municipal Trading Companies of the City of London. 2. Digested Report of the Evidence taken before the Corporation Commissioners at Cambridge.

XI. The Church of England *versus* the Holy Scriptures. An address, with some additions, delivered by J. F. Winks, at the Great Hall of the New Rooms, Wellington Street, Leicester, August 8 1833.

XII A History of the Right Honourable William Pitt, Earl of Chatham, containing his Speeches in Parliament, a considerable portion of his correspondence when Secretary of State, upon France, Spanish, and American affairs, never before published; and an account of the principal events and persons of his time, connected with his life, sentiments and administration. By the Rev. Francis Thackeray, A.M.

STOCK OF A BOOKSTORE.

THE stock of Books and Stationary in the store No. 141 Washington street, is offered for sale at very reduced prices. The assortment comprises a great variety of Theological and miscellaneous Works, and Books for Juvenile Libraries and Sunday Schools.

L. C. BOWLES, Agent,
No. 141 Washington street, opposite the Old South.
march 29 1stf

SCHOOL BOOKS, SCHOOL APPARATUS. &c.—J. DOWE, Publisher and Bookseller, 130 Washington Street has on hand and constantly for sale, every variety of School Books now in general use—Globes, Orreries, Season Machines, and School Apparatus of every description.

Also—A great variety of Cap, Pot, and Letter Paper, Visiting Cards &c. Together with a general assortment of Miscellaneous and Juvenile Books.

The Juvenile Repository, published every Saturday in nos of 24 pages each making more than 1200 pages a year. A useful little book for Sabbath schools. Price $2 a year in advance.

☞ Sunday School Libraries, Instructors and School Committees supplied on the most favorable terms.

April 5.

THE Doctrine of the Bible concerning the Messiah By an Aged Layman.
Just received by RUSSELL ODIORNE & CO.

POETRY.

[From the Southern Rose Bud.]

HYMN.

There came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. St Luke, ix.

A cloud flits o'er the youthful brow,
And grief's first shadowings veil it now:
But, hark! within its misty wreaths,
A tone of heavenly mercy breathes,
"'Tis my beloved Son: hear him."

A cloud hangs o'er yon manly form,
While buffeting misfortune's storm,
A wreck, his earthly treasure lies—
But ah! a voice in mercy cries,
"'Tis my beloved Son: hear him."

Wrapt in her sorrowing, sable veil,
Sits the young widow, sad and pale;
Dense is the cloud, that round her dwells,—
But hark! the heavenly chorus swells,
"'Tis my beloved Son: hear him."

A cloud is on the sinner's soul,
Deep, deep, the murky volumes roll;
He gropes, unaided and alone,
Until he hears the welcome tone,
"'Tis my beloved Son: hear him."

Above the graveyard's grassy breast,
Funereal shadows love to rest,
But to the heart well-taught of Heaven,
A light from these rich words is given,
"'Tis my beloved Son: hear him."

In Heaven those clouds will roll away—
Unbroken light, unshadowed day,
Shall burst upon the gazing eye,
And seraph voices raise the cry,
"'Tis God's beloved Son: hear him."

C. G.

[From the Southern Rose Bud.]

HOUSEHOLD WOMAN.

Graceful may seem the fairy form,
With youth, and health, and beauty warm,
Gliding along the airy dance,
Imparting joy at every glance,

And lovely too, when o'er the strings
Her hand of music woman flings,
While dewy eyes are upward thrown,
As if from Heaven to claim the tone.

And fair is she, when mental flowers,
Engage her soul's devoted powers,
And wreaths—unfading wreaths of mind,
Around her temples are entwin'd.

But never in her varied sphere
Is woman to the heart more dear,
Than when her homely task she plies,
With cheerful duty in her eyes;
And every *lowly* path well trod,
Looks meekly upward to her God.

C. G.

MISCELLANEOUS.

[From the Chinese Repository.]

THE CONDITION OF FEMALES IN CHINA.

It has been justly remarked that a nation's civilization may be estimated by the rank which females hold in society. If the civilization of China be judged of by this test, she is surely far from occupying that first place which she so strongly claims. Females have always been regarded with contempt by the Chinese. Their ancient sages seem to have considered them scarcely worthy of their attention. The sum of the duties they require them to perform is, to submit to the will of their masters. The lady, say they, who is to be betrothed to a husband, ought to follow blindly the wishes of her parents, yielding implicit obedience to their will. From the moment when she is joined in wedlock, she ceases to exist—her whole being is absorbed in that of her lord. She ought to know nothing but his will, and to deny herself in order to please him. *Pan-hwuy-pan*, who is much admired as a historian, composed a book of instructions for her own sex, in which she treats of their proper station in society, the deportment they should exhibit, and the duties they ought to perform. She teaches them that they "hold the lowest rank among mankind, and that employments the least honorable ought to be, and in fact are, their lot." She inculcates entire submission to their husbands, and tells them in very plain terms that they ought to become abject slaves in order to be good wives. We cannot expect that these doctrines, inculcated as they are by a *lady*, who ought to advocate the cause of her sex, and by one held in so high repute as is *Pan-hwuy-pan*, will be overlooked by the "lords of creation," especially as they accord so perfectly with their domineering disposition in China.

Confucius, the prince of letters, *divorced his wife without assigning any cause for doing it;* and his followers have invariably adopted similar arbitrary measures in their treatment of the weaker sex. The price which is paid to the parents of the bride constitutes her at once, a saleable commodity, and causes her to be regarded as differing little from a mere slave. In the choice of a partner for life she has only a passive part. She is carried to the house of the bridegroom, and there disposed of for life by her parents.

The birth of a female is a matter of grief in China. The father and mother, who had ardently hoped, in the unborn babe, to embrace a son, feel disappointed at the sight of a wretched daughter. Many vows and offerings are made before their idols in order to propitiate their favor and secure the birth of a son. The mercy of the compassionate *Kwan-yin* especially, is implored to obtain this precious gift; but, after they have spent large sums of money in this pious work, the inexorable goddess fills the house with mourning at the birth of a daughter. "Anciently," says *Pan-hwuy-pan*, "the female infant was thrown upon some old rags by the side of its mother's bed, and for three days was scarcely spoken or thought of. At the end of that time it was carried to a temple by the father, accompanied by attendants with bricks and tiles in their hands." "The bricks and tiles," says *Pan-hwuy-pan*, in her comment on these facts, "signify the contempt and sufferings which are to be her companions and her portion. Bricks are of no use except to form enclosures and *to be trodden under foot;* and tiles are useless except when they are *exposed to the injuries* of the air." The *Sheking*, one of the venerated ancient books, says:

"——When a daughter is born,
She sleeps on the ground,
She is clothed with a wrapper,
She plays with a tile,
She is incapable either of evil or good."

This last assertion is explained thus: "If she does ill, she is not a woman; and if she does well, she is not a woman; a slavish submission is her duty and her highest praise." At the present day, as well as anciently, the female infant is not unfrequently an object of disgust to its parents, and of contempt to all the inmates of the family. As she grows up, her feet are so confined and cramped that they can never exceed the size of infancy, and render it impossible for her ever to walk with ease or safety. Small feet, that badge of bondage, which deprives them of the power of locomotion, confines them to the inner apartments, except when poverty forces them to earn their livelihood abroad by labor, which they render exceedingly difficult and painful.

Females of the higher class seldom leave the house, except in sedan chairs. Their lives are but an honorable captivity. They have few or no real enjoyments; are ignorant of almost every thing—very few of them being able to read, and live and die little more than mere ciphers in human society. Pale and emaciated, these spend the greatest part of their lives in embellishing their persons; while females of the poorer classes, whose feet are necessarily permitted to grow to the size which the God of nature designed, perform all the drudgery of husbandry and other kinds of work. These last are in general very industrious, and prove to be helpmates to their husbands. Being remarkable for their good, sound understanding, they manage their families with a great deal of care and prudence; and so far as industry and economy are concerned, they are exemplary mothers. Notwithstanding the degradation in which they are held, they are generally far superior in intellect to the common cast of Asiatic women. They are very ingenious in their needle work, and the like; and to be a good mother in the estimation of this class of the Chinese, a woman must be a weaver. But it is to be regretted that they have very little regard for the cleanliness of either their persons or houses. Their children crawl in the dirt, and the few articles of furniture in their dwellings are covered with filth.

Infanticide of females is not unknown among the Chinese. They are far from regarding this crime with the horror it deserves. "It is only a female," is the answer generally given when they are reproved for it.

We do not knowingly detract from the merits of the Chinese; in comparison with other Asiatics, they are a learned and polished race. Those who have been educated are generally remarkably fond of books: and though there are no public libraries in Canton, yet the establishments for manufacturing and vending books are numerous. And to supply those who are unable to purchase for themselves the works they need, a great number of circulating libraries are kept constantly in motion. But almost all of these books are bad: this charge, however, does not lie with equal force against those works which usually constitute the text-books of literary men.

May the Father of mercies soon send his glorious Gospel to China, that woman here may be raised from her present degradation. It is Christianity alone that assigns to woman her proper rank; and secures the rights of the weaker sex against the incroachments of the stronger. In vain shall we expect any great melioration of the moral condition of this nation, so long as the wife, the daughter, the sister, and the mother are regarded and treated as slaves. Where females do not mingle in society, the manners of the other sex become coarse and inelegant. All the finer feelings of human nature, which can be produced only by the friendly and happy intercourse of the social and domestic circle, where the sexes meet on terms of intellectual and moral as well as civil equality, are of course unknown. This is too much the case in China; and the "celestial empire," with its boasted high state of civilization, is peopled by men, unpolished by the mild influence which female companions never fail to exert upon the manners of "the sterner sex." This remark might be considered trivial, were it not that the influence which the seclusion of females has upon Chinese society, is too baneful to be regarded with indifference. How much does China lose in consequence of the incapacity of its mothers to instruct their children, during that early age when the mind is most easily made to prefer activity to sluggishness, and the heart receives its first and strongest bias to virtue or to vice. Were this deficiency supplied, children would receive the first and best rudiments of knowledge, before they are old enough to enter a school; and mothers, instead of the insults and contempt which they have now to endure, would be treated with kindness and respect.

Correcting Mistakes. Some people find it a very hard thing to say "I was mistaken," and will persist in error, rather than give up a point, or alter a practice, even when convinced they were wrong. This is a very foolish sort of pride. The wisest men are most deeply convinced of their own ignorance and liability to err; consequently, they are the most humble and candid. He who owns himself to have been in an error, only proves himself wiser than he was before; but, "seest thou a man wise in his own conceit? there is more hope of a fool than of him."

"My whole life," said a certain good man, "has been spent in discovering my own ignorance and mistakes, and in endeavoring to correct them; and now that I am an old man, instead of finding more reason than formerly to trust myself, I am, every day, more and more convinced of the necessity of praying for constant guidance, instruction, and correction from God. This is my daily prayer: 'Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting.' I trust and hope I shall not be found mistaken at last.—*Family at Home.*

An Anecdote of the Caliph Hassen. The Caliph Hassen, son of Hali being at table a slave unfortunatel let fall a dish of meat reeking hot, which scalded him severely. The slave fell on his knees, rehearsing those words of the Koran, "Paradise is for those who restrain their anger." "I am not angry with thee," answered the Caliph. "And for those who forgive offences against them," continued the slave. "I forgive thee thine," replied the Caliph. "But above all for those who return good for evil," added the slave. "I set thee at liberty," rejoined the Caliph, "and I give thee ten dinars."

How happy would it be, if all who possess those Scriptures of Truth, which contain the only genuine revelation of the will of God, would render as prompt and cheerful obedience to their holy precepts, as this Caliph did in the instance here related, to the requirements of the Koran. Surely this noble-minded and consistent follower of Mahomet, the false prophet, shall rise up in the day of judgment, to condemn those professed disciples of Christ, who call him Master and Lord, but do not the things which he enjoins.

NEW LAW RELATING TO PARISHES

AN ACT relating to Parishes and Religious Freedom.

Sec. 1. *Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same,* That all the rights, privileges, and immunities of the several Parishes and Religious Societies within this Commonwealth, whether corporate or unincorporate, are hereby confirmed unto them, except so far as the same may be limited or modified by the provisions of this act, or the eleventh article of the Amendments to the Constitution. And the respective churches connected and associated in public worship with such Parishes and Religious Societies, shall at all times have, use, exercise and enjoy, all their accustomed privileges, and liberties, respecting divine worship, church order and discipline, and shall be encouraged in the peaceable and regular enjoyment and practice thereof.

Sec. 2. *Be it further enacted,* That all persons now belonging to any Parish or Religious Society, shall be taken and held to be members thereof, until they shall file with the Clerk of such Parish or Society, a written notice declaring the dissolution of their membership. And no person shall hereafter become or be made a member of any Parish or Religious Society, so as to be liable to be taxed therein for the support of public worship, or for other parish charges, without his express consent for that purpose first had and obtained.

Sec. 3. *Be it further enacted,* That the several Parishes and Religious Societies, at any legal meeting for that purpose, duly notified and warned, may make, ordain, and establish by-laws, prescribing the manner in which persons may become members thereof; and such other by-laws as they may deem expedient; *provided,* that such by-laws be not repugnant to the laws and Constitution of the Commonwealth: *and provided also,* that any person, who at the time of the passage of this act, shall be an inhabitant of any territoral Parish, and not a member thereof, but who may formerly have been a member of the same, shall, at any time within six months from the passage of this act, have a right to reunite himself to such Parish, by leaving with the Clerk thereof a written notice of his intentions so to do. And any inhabitant of such territorial Parish, upon arriving at full age, shall have a right to become a member of the same, by filing notice of his intentions as aforesaid, within six months from the time such inhabitant shall arrive at full age. And no person shall have a right to vote in the affairs of any territorial Parish, until he shall have been a member thereof for the term of six months.

Sec. 4. *Be it further enacted,* That the several Parishes and incorporated Religious Societies, are hereby authorised, to cause all sums of money by them legally voted to be raised, for the support of public worship, or for other lawful Parish charges, to be assessed on the polls and estates of all the members thereof, in the same manner and proportion as state, county, or town taxes, are or shall be by law assessed. *Provided,* That nothing in this act contained, shall be construed to enlarge or diminish the powers of taxation, enjoyed by any Parish or Religious Society by virtue of any special law, or act of incorporation; and that no manufacturing or other corporation shall be liable to taxation for any parochial purposes, unless such corporation shall consent to be so taxed by a vote passed at a legal meeting thereof, called for that purpose.

Sec. 5. *Be it further enacted,* That in case any donation, gift or grant, shall hereafter be made to any unincorporated Religious Society, such Society shall have like power to manage, use, and improve the same, according to the terms and conditions on which the same may be made, as incorporated societies now have, or may hereafter have by law; to elect suitable trustees, agents or officers therefor, and to prosecute and sue, for any right which may vest in such Society in consequence of such donation, gift or grant.

Sec. 6. *Be it further enacted,* That any Parish or Religious Society, may organize itself agreeably to the statute of seventeen hundred and ninety-eight, chapter ten, entitled "An Act regulating Parishes and precincts, and the officers thereof," and the several acts in addition thereto. And any Justice of the Peace, within the county in which any Parish or Religious Society may be, which is not organized agreeably to said acts, is hereby authorized, upon application in writing therefor, by any ten or more of the legal voters thereof, to issue his warrant for calling the first meeting of the same. And such Justice shall insert in his warrant the objects of such meeting, and shall direct the same to some one of such applicants, requiring him to notify and warn the legal voters of such Parish or Religious Society, to meet at such time and place as shall be appointed in such warrant, and upon due return thereof, such Justice shall preside at such meeting, for the choice and qualification of a Clerk, who shall enter, at large, upon the records of such Parish or Religious Society, the proceedings had in the organization thereof. And such Parish or Religious Society may thereupon proceed to choose a Moderator and all such officers, and transact all such business as Parishes are by law authorized to choose and transact, in the months of March and April annually. *Provided,* That the subject matter thereof shall be inserted in said warrant.

Sec. 7. *Be it further enacted,* That any Parish or Religious Society organized agreeably to the provisions herein contained, shall have all the powers and privileges, and be subject to all the duties, liabilities and requirements which incorporated Parishes not territorial now have, or are subjected to, or may hereafter have or be subjected to by the general laws of this Commonwealth, with power to have, hold, manage and improve, so much estate, real or personal, as may be necessary for the appropriate objects of such organization and no more; *provided,* that all the powers derived from any such organization, may at any time be revoked by the legislature. And at all legal meetings of Parishes and Religious Societies, the qualifications of voters shall be the same as are now required by law for voters in town affairs.

Sec. 8. *Be it further enacted,* That it shall be the duty of the Assessors of Parishes and Religious Societies, in assessing or levying taxes for the support of public worship, and all charges incident thereto, to assess or levy the same upon all the property both real and personal (not exempted by law from taxation) of all the members thereof, wherever the same may be situated within the Commonwealth, and no citizen shall be assessed or liable to pay any tax for the support of public worship or other parish charges, to any Parish of Religious Society whatever, other than to that of which he is a member.

Sec 9. *Be it further enacted,* That the sixth section of an "Act providing for the due observation of the Lord's day, and repealing the several laws heretofore made for that purpose," passed the eight day of March, in the year of our Lord one thousand seven hundred and ninety-two:—also, an 'Act providing for the public worship of God, and other purposes therein mentioned, and for repealing the laws heretofore made relating to this subject," passed on the fourth day of March, in the year of our Lord one thousand eight hundred: also, all laws providing for the settlement of ministers, and the support of the public worship of God, made prior to the adoption of the Constitution of this Commonwealth; also, "an Act respecting public worship and religious freedom," passed the eighteenth day of June, in the year of our Lord one thousand eight hundred and eleven:—also "an Act in addition to an Act respecting public worship and religious freedom," passed on the sixteenth day of February in the year of our Lord one thousand eight hundred and twenty-four, are hereby repealed, saving and excepting any rights or liabilities that may heretofore have arisen or accrued by virtue thereof.

Approved by the Governor, April 1. 1834.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.

JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for March, 1834. New Series.

CONTENTS.

Everett's Phi Beta Kappa Address.
Cox's Quakerism not Christianity.
Miss Martineau's Devotional Exercises.
Malcom's Rule of Marriage.
Sullivan's Historical Class Book.
Knowles's Memoir of Roger Williams.
Mr Pierpont's Sermon on Acts xix. 19, 20.
Memoir of the Rev. Dr Parker.
Mr Frothingham's Sermon on the Thursday Lecture.
Notices and Intelligence. March 15

QUARTERLY REVIEW NO. C.

THIS day published by LILLY, WAIT & Co. 121 Washington Street.

CONTENTS.

Art. I.—1. Histore de la Decadence et de la Chute de l'Empire Romain, traduite de l'Anglais d'Edouard Gibbon. Par M. F. Guizot. 2. Etudes, ou Discours Historiques sur la Chute de l'Empire Romain. Par M. de Chateaubriand.

II.—1. Schlangenbad and seine Heilquellen von Dr H. Fenter von Fenneberg. 2. Wiesbaden und seine Heilquellen dargeotellt. 3. Bubbles from the Brunnens of Nassau. By an Old Man.

III.—1. Present State of the Poor-Law Question. By C. Wetherell. 2. Extracts from the Information received by His Majesty's Commissioners as to the Administration and Operation of the Poor-Laws. Published by Authority. 3. Reply of the Commissioners for Inquiring into the Poor-Laws to a Letter from the Chancellor of the Exchequer on the Labour-Rate. Printed for the House of Commons, June 19th, 1833.

IV.—1. Journal of a West India Proprietor. By the late Mathew G. Lewis. 2. Domestic Manners in the West Indies. By Mrs Carmichael.

V.—An Inquiry into the State of Slavery amongst the Romans, from the earliest Period till the Estabishment of the Lombards in Italy. By Willian Blair, Esq.

VI.—Trevelyan, by the Author of 'A Marriage in High Life.'

VII.—1. A Letter to the Right Hon. Charles Grant, President of the Board of Control, on the present state of British intercourse with China. By C. Marjoribanks, Esq. M. P. late President of the Select Committee in China. 2. Papers relating to the ship Amherst, in reference to a voyage recently undertaken to the North-east coast of china.

Art. 3. Papers relating to the affairs of the East India Company. 4. Corrected report of the Speeches of Sir George Staunton on the China trade, in the House of Commons, June 4 and 13, 1833. 5. Observations on the China trade, and on the importance and advantages of renoving it from Canton to some other part of the coast of that empire. By Sir James Brabazon Urmston.

VIII.—Life and poetical works of the Reverend George Crabbe, in 8 vols. 12mo. Vol. I containing the Life of Crabbe By his Son.

IX.—Church Reform.

X.—Note on a pamphlet entitled 'A Refutation of the calumnies against the Lord Chancellor contained in the last Number of the Quarterly Review.'

ENGLAND AND AMERICA.—A comparison of the social and political state of both nations. By Dymond's Essays on the Principles of Morality, and the private and political rights and obligations of mankind with a preface; by Rev. George Bush, M. A. For sale by RUSSELL, ODIORNE & CO. 134 Washington street. March 15.

THE Gospels of St John and Matthew, in Greek on the Hamiltonian System. By James Hamilton. Also, the Gospel of St John in Latin. This day received by RUSSELL, ODIORNE & CO. april 19

TEMPERANCE TRACTS.

The Council of the Massachusetts Temperance Society have resolved to publish a series of Tracts and Essays, and have appointed Ford & Damrell, publishers of the Temperance Journal, their agents to whom orders for publications are to be addressed.

Tract No. 1, of this series, entitled, "Remarks on the comparative Profits of Grocers and Retailers, as derived from Temperate and Intemperate Customers," has been just published.

Tract No 2, on "Making Money by Selling Rum"

Tract No. 3. "Doings of the Council of the Mass. Temperance Society."

Tract No 4. "Proceedings of the Suffolk County Temperance Society, at the simultaneous celebration at Faneuel Hall, Feb 25, 1834.

These tracts are printed in a neat style, and sold at the rate of 1200 pages for $1.—No. 1, contains 16, and No. 2, 8 pages.

☞Orders from individuals or Societies, will receive prompt attention.

TEMPERANCE ALMANACK.

RUSSELL, ODIORNE, & METCALF, and FORD & DAMRELL (Publishers of the Temperance Journal) have now in Press, the *Temperance Family Almanack* for 1835, calculated generally for New England and Canada. The Astronomical Calculations have been made with great care by Robert Treat Paine Esq. Editor of the astronomical part of the *American Almanack.* The Editor will be assisted by several distinguished literary gentlemen of this city who will enrich the work by valuable suggestions, statements and anecdotes relative to the great subject of temperance. Arrangements are making with local publishers in the interior, to give the work the widest circulation possible. It will be printed in a very neat style, and sold at a small advance upon the cost. Any suggestions or facts relative to the subject will receive due attention, if left with the Publishers.

March 22.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexiou with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

TRACT OF THE A. U. A.

JUST published by CHARLES BOWEN 141 Washington Street the Tract of the American Unitarian Association for March, entitled "Jesus Christ not a literal Sacrifice." By Rev. John Pierpont. April 12

THE NORTH AMERICAN REVIEW.

THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 83, for April, 1834

CONTENTS.

Art. 1 Navarrete's Life of Cervantes. Vida de Miguel de Cervantes Saavedra, escrita e illustrada con varias noticias y documentos meditos pertenecientes a la historia y literatura de su tiempo, por D. Martin Fernandez de Navarrete.

II Education of the Deaf and Dumb. 1. De l'Education des Sourds-muets de naissance, par M. Degerando, Membre de l'Institut de France, Administrateur de l'Institut Royal des Sourds muets, etc. etc

2. Troisieme Circulaire de l'Institut Royal des Sourds-muets de Paris, a toutes les Institutions de Sourds-muets de l'Europe, de l'Amerique, et de l'Asie.

3. Reports of the American Asylum for the Education and Instruction of the Deaf and Dumb, first to seventeenth, inclusive.

4. Reports of the New York Institution for the Instruction of the Deaf and Dumb, fifth to fourteenth, inclusive.

5. Encyclopædia, Vol. IV, Article Dumb and Deaf.

III Early Literature of France. Cours de Litterature Francaise: par M. Villemain, Membre de l'Academie Francaise, Professeur d'Eloquence a la Faculte des Lettres de Paris.

IV. Peirce's History of Harvard University. A History of Harvard University, from its Foundation, in the Year 1636, to the Period of the American Revolution. By the late Benjamin Peirce, A. M., Librariaa of the University.

V. The Alps. 1. Illustrations of the Passes of the Alps, by which Italy communicates with France, Switzerland, and Germany. By William Brockendon. 2. Journals of Excursions in the Alps. By William Brockedon. 3 Manuel du Voyageur en Suisse. Par M. L. G. Ebel.

VI The Last of the Stuarts History of the Rebellion in Scotland in 1745, 1746. By Robbert Chambers.

VII. Disinterment of the Relics of several Kings. Account of the opening of the Tomb of King Charles the First, in St. George's Chapel, Windsor. By Sir Henry Halford, Bart M. D. Miscellaneous Works.

VIII. Sparks's American Biography. The Library of American Biography. Conducted by Jared Sparks. Vol. I.

IX. Memoir of John Cotton. Memoir of John Cotton, by John Norton, with a Preface and notes. By Enoch Pond, Professor of Theology in the Theological Seminary of Bangor, Maine

X. Progress and Limits of Social Improvement. Principi di Scienze Nuva di Giambattista Vico d'intorno alla comune Natura delle Nezioni colla vita dell'Autore scritto da lui medesimo.

PEOPLE'S MAGAZINE, No. 2. Published by LILLY, WAIT & Co. 121 Washington street.

Contents. Banks of the Ganges (with very neat engravings)—Granite Mountain cut into a Statue—New England Manners and Customs—Jane C. Rider, the Springfield Somnambulist—the Tragacanth Tree—Miscellany—Currents of the Ocean—Indian Corn and Indian Food—Biography of Lorenzo Dow—Table of the Probability of Human Life—Varieties, etc.

The advantage which this work possesses over any of its contemporaries, consists in its being an *American* work, adapted to the *American* people, and containing only such matter as will be likely to interest and instruct such readers.

Good engravings of Public Buildings, useful Inventions, public Improvements, &c. interspersed throughout each number.

The *People's Magazine* has attained, by its own merit, a patronage hitherto unequalled in periodical literature, at least in this country.

Nothing can more forcibly display the cheapness and utility of this work, than the fact that within *one year* from the commencement, the subscription list has increased to *twenty thousand.* April 12.

CHRISTIAN REGISTER.

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All communications, as well as letters of business relating to the Christian Register, should be addressed to David Reed, Boston.